

the noblest forms of thought in which I apprehend, or could represent, the subject, do but contract its amplitude, do but depress its sublimity. Those superior spirits who are said to rejoice over the first proof of the efficacy of divine truth, have rejoiced over its introduction, even in so humble a form, into the mind of this man, and probably see in fact but little difference, in point of speculative greatness, between his manner of viewing and illustrating it and mine. If Jesus Christ could be on earth as before, he would receive this disciple, and benignantly approve, for its operation on the heart, that faith in his doctrines, which men of taste might be tempted to despise for its want of intellectual refinement. And since all his true disciples are destined to attain greatness at length, the time is coming, when each pious, though now contracted mind, will do justice to this high subject. Meanwhile, such as this subject will appear to the intelligence of immortals, and such as it will be expressed in their eloquence, such it really is now; and I should deplore the perversity of my mind, if I felt more disposed to take the character of the religion from that style of its exhibition in which it appears humiliated, than from that in which I am assured it will be sublime. If, while we are all advancing to meet the revelations of eternity, I have a more vivid and comprehensive idea than these less privileged Christians, of the glory of our religion, as displayed in the New Testament, and if I can much more delightfully participate the sentiments which devout genius has uttered in the contemplation of it, I am therefore called upon to excel them as much in devotedness to this religion, as I have a more luminous view of its excellence. Let the spirit of the evangelical system once have the ascendancy, and it may thus defy the threatening mischief of disagreeable associations with its principles; as the angels in the house of Lot repelled the base assailants.\* But it requires a most extraordinary cogency of conviction, and indeed more than simple intellectual conviction, to obtain a cordial reception for these principles, if such associations are in prepossession of the mind. And that they should be so in the man of taste is not wonderful, if you consider how early, how often, and by what diversities

\* Gen. xix. ii,